

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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SERMON.

By B. B. HALLOCK.

Delivered at Middle Island, L. I. Aug. 26, 1832.

Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice: And shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. John v, 28, 29.

We are aware that a doctrinal discourse in which various contested points are to be debated and canvassed, is not so profitable as a plain moral dissertation, which shall point out the practical christian duties. But as the notion of endless sin and suffering appears to be the chief cause of controversy, between two certain classes of christians, it is necessary that we satisfy ourselves as to the validity or unsoundness of the sentiment; to do which, we must examine such passages as are adduced to support it.

We invite your attention and consideration to these two questions.

1st. What is the resurrection named in our text?

2. When was it to take place?

That a resurrection of the bodies of all men is not intended in this passage is evident from the following particulars:

1st. The scriptures represent men who are under the servitude of sin as *dead*. "We who were dead says Paul in trespasses and sins:" this mode of expression is also applied to the apostate and backslider. "Awake thou that sleepest and arise from the dead and Christ shall give thee light." "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." By those asleep in the dust of the earth, are meant such as Paul calls dead in sin, and in our text are said to be "in the graves." Isaiah says, "thy dead men shall live together, with my dead body shall they rise. Awake and sing ye that dwell in the dust." By this we understand a moral death, so it is not at all strange that persons said to be dead in this sense, should be represented as coming forth from the graves. If the turpitude of man's moral character be exhibited in scripture by a death, a sleep in the dust, it may with equal propriety be called a grave. In verse 21st we are told, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." By the dead here, we understand the *morally* dead, not those who were in the bowels of the earth. They were living men such as Paul addressed when he says, "arise from the dead." To be dead in sin then, and to be in the grave, in the sense that grave is used in our text, are synonymous. "The resurrection," therefore, mentioned in our text, does not imply a resurrection of the body. Paul says, to his Colossian brethren, "Buried with him [Christ] in baptism wherein also ye are *risen* with him through the faith of the operation of God." "If ye then be *risen* with Christ seek those things which are above." Again, in verse 24 of this chapter, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is *passed from death unto life*." Here you perceive that they who had never died a natural death, are said to have passed from death or this grave to everlasting

life; and see how this agrees with our text unto the resurrection of life. Now it will not do to say that in the one case they who were *morally* dead are alluded to, and in the other, they who are dead and buried in the earth. In verse 24, they who hear his word are to have life, and in our text they who hear his voice are to come forth to the resurrection of life; both refer to individuals who were in the grave of moral darkness. We understand by the resurrection in our text, then, a restoration from the death of sin to a life of holiness.

2d. If our text denotes a resurrection of the bodies of men, we shall discover a manifest contradiction in the declaration of our Savior. But he was never known to set aside any doctrine, or retract any promise which he had revealed and affirmed. In Luke 20th he says, that "they who obtain the resurrection from the dead, cannot die any more for they are equal unto the angels and are the children of God, being the children of the resurrection." Now, if it be contended that our text refers to the resurrection of the body at the day of judgment, when the wicked shall receive the sentence of "eternal death," the Savior will be represented as contradicting himself—he says they *shall not die any more*. And if some are to awake to an eternity of sinfulness and misery, they *cannot* be equal to the angels. On the ground that a resurrection from the grave or sleep of moral death is intended, this difficulty vanishes. This brings us to inquire,

3d. What is this "damnation" spoken of in our text? Does it imply endless suffering? The continuance of this damnation is not specified in the text, so that we are not to draw the conclusion that a resurrection to damnation, designates a coming forth from the tomb to receive the final sentence of remediless woe. Paul says, "he that doubteth is damned if he eat," and speaking of certain widows he says, they "have damnation." If these signify endless punishment or misery, then all who doubted, and the widows, are represented as being the subjects of this misery. But we should do great violence to the apostle's meaning to say that he intended this. It is very evident that the words damnation and condemnation have the same meaning. They are thus used in the New Testament. For instance, "He that believeth not shall be damned." Again, "he that believeth shall not come into condemnation." "He that believeth on him (Christ) is not condemned, but he that believeth not is condemned already." It is very clear then, that damnation and condemnation are synonymous, and that the same kind of punishment is designated by both. Now let us examine this part of our subject a little farther. If we persist in the opinion, that to damn and to condemn signify to doom to endless misery, we shall find ourselves involved in some insuperable difficulties. John tells us, "if our heart condemn us, God is greater than our heart and knoweth all things." He did not mean to say, if our heart consign us to endless suffering. Paul says, "we are judged when we are chastened of the Lord, that we may not be condemned with the world." We should not understand him as teaching that christians are chastened in order to save them from interminable pain. We read that "Christ condemned sin in the flesh." Does this mean that he sent sin to endless perdition? No, surely. Paul declares, speak-

ing of him, "who eats the bread and drinks the cup of the Lord unworthily, that he eateth and drinketh damnation to himself." Did he mean to say, eateth and drinketh hell-fire?—certainly not. "He that believeth not is condemned already," that is, he is in *hell* or endless misery *already*. But our Savior was speaking of those unbelievers who were living on the earth, and they were already condemned. These are sufficient to show that the damnation named in our text, cannot mean endless punishment. The resurrection of damnation does not therefore imply a resurrection to future unending pain, or a raising of the body at all. John in his 3d chapter, will inform us what this damnation is. "And this is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil." Here is the damnation then, in *this life, now*—it is among us, not in the next state of existence after the resurrection of the body. If there are any who do not believe in Christ and his gospel, who commit evil deeds, then are they in condemnation and darkness. But I shall be told that such are not only in damnation *now*, but unless they repent and believe, they must go down to the regions of eternal darkness. I confess that the unbeliever is in darkness, and ignorant of that "faith which works by love and purifies the heart," he does not partake of those joys which are called eternal life; he does not feed on that food denominated the bread of heaven, nor does he receive that rest which the believer enters into and enjoys; but if he is forever to remain in darkness, I cannot tell the meaning of these texts: "for God sent not his Son into the world to condemn the world, but that the world through him might be saved." "There was a man sent from God whose name was John: the same came for a witness to bear witness of the light that all men through him might believe." Now I ask when the purpose for which Jesus came into the world, which was to save it from sin, shall have been accomplished, when all men through him shall believe and be lighted, who will be condemned for unbelief or left to grope in eternal darkness? Who will attempt to prove that "every man that cometh into the world" does *not* mean all men, or that Christ did *not* come to save the world?

Again, we are assured "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away." Who are the ransomed of the Lord? Answer. Christ, gave himself "a ransom for all, to be testified in due time." He declares, addressing his Father, "all mine are thine, and thine are mine." How many is this? Answer. "Father, the hour is come, glorify thy Son that thy Son may also glorify thee, as thou hast given him power over *all flesh*, that he should give eternal life to as many as thou hast given him." How many has the Father given him? Answer. "All flesh." And this leads us to remark

4th. That our text in order to meet the views of some christians should represent all in the graves as coming forth to "final judgment." Our text says, a resurrection of damnation. But says one, there is no doubt that our Savior intended in this passage to teach the doctrine of the general resurrection and judgment. There is no doubt that you may think so, and that you may

make such assertions as you please, but persons of candor and good sense will wait till they hear you *prove* your assertions before they believe them. We have seen that they who rejected Christ and his truth, together with those who had evolved from the ways of holiness, are represented in scripture as *dead*, as being in the *dust*, and in darkness; in our text they are said to be in the graves. They who should come forth then, were not reposing in the tomb, but they were in the darkness and death, and dust, and grave, and sleep of sin, even as some of our race are now asleep in the gloom of error, the darksome incubus of superstition and unbelief. If our text was spoken in reference to the resurrection of the bodies of all men, in order for it to agree with other passages alluding thereto, we should reason thus: All that are in the graves shall hear his voice. Who are they? why all the *dead*, that is, all men who have ever died. They shall all hear his voice and they that hear shall *live*. What is this life? Why, says our Savior, "the words (or voice) that I speak unto you, they are *spirit* and they are *life*." Christ is "the life of the world," the propitiation for the sins of the world. Where now is *eternal* death and everlasting condemnation? "For as the Father hath life in himself, so hath he given to the Son to have life in himself."

At the resurrection of the body this mortal is to put on immortality, and this corruptible is to put on incorruption; consequently as a damnation is spoken of in connexion with the resurrection mentioned in our text, we are not to understand by it the raising of the dead. For where this resurrection is mentioned in the scriptures, nothing is said of a "judgment and damnation," which are immediately to succeed it.

I shall be told that mention is made of a "judgment" in the verse preceding our text. "God hath also given him authority to execute judgment because he is the Son of man." Does this mean a judgment to eternal condemnation, which is to take place at the destruction of this visible world? Must we understand by this, taking it in connexion with the text, that all who have done evil are to appear at the bar of Jehovah and receive their final doom? Who then, can be saved, for all have done evil. It will be said that they who have repented and believed, and persevered to the end, shall come forth to the resurrection of life, while the impenitent shall awake to eternal damnation and everlasting shame. But Paul assures us, "as by the offence of one *judgment* came upon all men to condemnation, (you may call this eternal damnation if you please, but now mark) even so by the righteousness of one, the free gift came upon all men unto justification of life." "And not as it was by one that sinned, so is the gift, for the judgment was by one to condemnation, but the free gift is of many offences unto justification. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Salvation then, is the gift, the free unpurchased gift of God, and while some Christians whom we regard as good members of society, tell us that Universalists expect to get to heaven by their good works, and then tell us that they are wicked infidels; adhering with unmoved tenacity to the notion that *we* who have believed and done works meet for repentance, are the only fit subjects of heaven, we are inclined to think something must be wrong.

None can be saved, say they, but those who have done thus and so; then salvation cannot be a free gift, neither can "faith be a gift through grace." How can that be a *gift* for which is paid value received, whether that value be tears, or prayers, or repentance, or any thing else. After having done all the good works which a man is capable of performing, we cannot claim, and do not merit salvation—it is a *gift*. Again,

I shall be told that, "our own righteousness is filthy rags," we can do nothing of ourselves, we depend on the righteousness of Christ, for his sake we are accounted as righteous in the sight of God. But does God esteem any man righteous who has no righteousness about him? Does he consider the thief, the liar, the drunkard as righteous, because Christ was righteous? No. The way to become holy is to break off from sin. "Cease to do evil and learn to do well." A man cannot be pious unless he practices piety, nor can he be good unless he performs goodness. I cannot therefore conceive that we have any claim to righteousness, which belongs to another. If we *adopt* it, it may be our own and not till then.

But, says one, liars, thieves, &c, are not righteous then, and how can they be saved? Yet you hold that we shall all get to heaven, at all events. Understand, now, what we believe, do not misrepresent our sentiments; this has been done long enough, by persons too, who profess to have a great deal of piety. We believe as strongly as any sect of Christians, that every species of iniquity is, and will be, punished. The scoffer, the liar and unbeliever will be punished; but what will they be punished for? to satisfy the divine vengeance? to show forth God's unceasing wrath and vindictive justice? No; to remove their disposition to sin, to reclaim them from error. Who would from his heart applaud the father who should put his child to excruciating torture, that should end only with its life, and this life should be protracted as long as possible? Who would record his name on the annals of his country, among those worthies whose *justice* rendered them the stars of the nation? Who would point to the tomb of such a father and say,

"Underneath this stone doth lie,
As much virtue as could die."

The finger of execration would write his hated name on the tablet of every heart in characters of blood. His very ashes would almost exclaim Oh, dire malignity! Oh, black revenge! Punishment will be inflicted not to satisfy vindictive wrath, or satiate iron-hearted cruelty. Its design in an earthly parent, is to bring the subject of it to reformation, to make them *better*, and can we suppose that our heavenly Father whose very nature is love, will punish his offending children with a *less* worthy design? The notion of endless punishment, positively denies that its subjects will ever be any better; in fact it is believed they will grow *worse*, till some of them get to be as wicked as the devil himself.

For this reason then, while the doctrine of *disciplinary* punishment is true and supported by scripture testimony, that of endless or revengeful punishment is *not* true. But such is the force of system on the mind, that there are some whose hearts respond to this chilling sentiment,

"That this is heaven's bliss you'll know,
When God from sin shall free ye,
And looking on the damned below
Shout glory hallelujah."

Now on the ground that every sinner will be punished so as to correct and reform him, is based the doctrine we advocate. This is consistent with the attributes of God and the threatenings of his word; so do not charge us with believing that men go to glory in their sins; we believe no such thing.

Do you ask how they are to get out of this sin? I answer, "Behold the Lamb of God that taketh away the sins of the world," "the last enemy that shall be destroyed is death," "the wages of sin is death." Christ must reign till he has put all enemies under his feet. Is not sin an enemy and will it not be destroyed? When all men shall have believed and come to the light of the world, when the lost whom Christ came to save shall cry "the Lord God Omnipotent reigneth,"

where will be any sin to punish? When the promise of Jehovah shall have been fulfilled, that "all shall know him from the least to the greatest," who will be punished for lack of knowledge? "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory."

But to return from our digression, what is this judgment mentioned in verse 27? This term is used by the prophets and the Psalmist to denote not only righteousness and justice, but retribution. "To do justice and judgment is more acceptable to the Lord than sacrifice." "Execute true judgment." Again, "when thy judgments are in the earth the people will learn righteousness," and David says, "I know O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." It is said of Christ that "he will judge his people righteously," and that he will "hasten righteousness"—Christ then was to execute judgment, "the Father hath committed all judgment unto the Son." We understand by this, that Christ was clothed with righteousness, he is now executing judgment, or in other words, "hasting righteousness among the nations." Or as Paul expresses it, "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made *righteous*." Peter says, "he committed himself to him that judgeth righteously." If to execute judgment be rendered a judicial trial when the wicked are to receive their final doom, it will be difficult to reconcile the following declarations of our Savior; "I judge no man," "I came not to judge the world." Again, he says, "for judgment I am come into this world," but this does not imply a judgment to condemnation, for in the next sentence he affirms "that they which see not might see, and that they which see might be made blind." That is, that they who are in the blindness of error may practice my righteousness, and that these Pharisees who *think* they see, may be brought to perceive their blind zeal. For Paul was a Pharisee "after the strictest sect;" but as soon as he embraced Christianity, he saw how *blind* he had been.

But it is said, "God's judgments are in all the earth," "know thou that for all these things God will bring thee into judgment." By these we understand, as we before remarked, God's retribution. He brought his judgments on the wicked nation of the Jews for their rebellion, and in all ages of the world the truth of the saying has been verified, that "God judgeth righteously in the earth, that the righteous shall be recompensed in the earth, much more the wicked and the sinner." Hence, when Christ declared to the woman taken in sin, "neither do I condemn thee—I came not to judge the world," "I judge no man," and then says, "all judgment is committed to him, and that he hath authority to execute judgment," we are to understand in the one instance his *reign of righteousness*, and in the other, that retributive justice belongs to him "who hath the issues of life, who is the Father of the spirits of all flesh, and besides whom there is no God." If it be contended that in both instances, is meant Christ's coming to the "final judgment" at the end of this material world, there will appear a manifest contrariety.

We will now attend to our second question, when was this resurrection to take place, and on this we need not dwell long, for we have seen that the subjects of it were living men who had not died a *natural* death, but that they were *morally* dead. This resurrection then in its completion must be confined to the present state of existence. Peter says "that we being dead to sin should live to righteousness." Yet he was speaking of individuals who were alive: he did not mean "eternal death," or immortal life. This living to righteousness, was enjoyed in

the body, and means the same thing as "the resurrection of life" in our text. "He that believeth hath (not shall have at the resurrection of the body) everlasting life." Again, "This is life eternal, to know God and Jesus Christ whom he hath sent," not it shall be eternal life at the end of time. A faith in Christ is repeatedly called "eternal life and everlasting life," and this was enjoyed by the primitive disciples and is now enjoyed. He says, "I give unto them eternal life," not I will give it at some future period, ages to come. "He that believeth hath everlasting life, and shall not come into condemnation;" this is the damnation of the unbeliever, but while "everlasting life and eternal life" are of frequent occurrence in John's gospel, you cannot find these words applied to future punishment in all his writings. This is a proof that the "resurrection to damnation" does not mean endless punishment, consequently it has no allusion to an "eternity of suffering," and must transpire in this life. Ver. 25, affords an answer to our questions that cannot be disputed. "Verily, verily, I say unto you the hour is coming and now is when the dead shall hear the voice of the son of God." This is the same voice and the same dead as are mentioned in the text. "They that hear shall live" is equivalent to "coming forth to the resurrection of life."

Now who can believe that our Lord in speaking of the time of this resurrection would say that it "now is," and then in the next verse but two, declare that it is not now but will be at the end of time?—Many read their bibles and on seeing the words "damnation, hell, condemnation, destruction, perish, destroy, torment, tribulation, anger," &c. really think that they all refer to the condition of the wicked in a future state. When if they were to examine the subject impartially, divested of prejudice and the shackles of education, they would discover that their opinion is not the result of individual investigation and a candid appeal to the oracles of truth.

I shall be told that although everlasting is not coupled to the "damnation" named in our text, and though the phrase "everlasting punishment" does not very frequently occur, yet there are texts that mean the same thing as eternal damnation. By this mode of explanation what cannot be proved from the bible? In this way we may prove that the city of New-York is to be destroyed by fire and brimstone, because there is something like this in the bible. We may prove that our land is to become as burning pitch, and that frogs are to be sent in swarms among us, because this is mentioned in the bible. The truth is, let us go to the Scriptures to get our creed, not fix our minds to our own peculiar notions first and then resort to the Bible to prove them.

And now the question recurs: When was this resurrection to life and damnation to take place? We answer in the words of Him who is the "resurrection and the life." "He that believeth on me hath everlasting life, he that believeth not is condemned already. He that believeth on him that sent me hath everlasting life and shall not come into condemnation but is passed from death unto life. Verily, verily, I say unto you the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Finally. "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man." Let me exhort you to examine your character before the searcher of all hearts. "Prove your own selves" whether or not that you have a part in the "resurrection of life." Do you fear God and keep his commandments? I pray you make no delay if you have not eternal life, to come and partake of its waters freely, that you may never thirst. Do not expect that some su-

pernatural agency must transform your reason, or alter your judgment, before you can feast on the 'bread of life.' And if you are not possessed of that love to God which causes you to reverence Him with a filial, not a servile fear, we have reason to believe that you are indulging the notion that God is your enemy, instead of your father and friend.

If you are harrassed on every side with the fear that yourself or any of your friends will dwell in "eternal burnings," under the "devouring vengeance of Jehovah's wrath," there are doubts that you do not love, as God requires, for 'perfect love' casteth out that kind of fear which hath torment. The love that you owe to your Father in heaven and your fellow men, will never torment you with slavish fear. Oh, let us have the spirit of Christ—let us be guided by the admonitions of his gospel—let us learn the will of him that sent him; then instead of being tormented with the chilling apprehensions that our relatives and neighbors, children of the same beneficent Father, are going hand in hand down to the gates of "eternal death," we shall entertain a fear that will lead us to the practice of humility and christian charity, that will teach us to adore and praise, not to tremble and despair. Instead of striving to "purify the church" from those "heretics" who have dared to question her long established dogmas, let us rather purify our hearts and see if there be no root of bitterness there, to see if we can "pray in faith nothing doubting" that God would forgive even our enemies.

If we can, without emotion, fix our minds on a single individual in the range of our knowledge, who we are certain must plunge into the gulf of endless despair, let us not say that we love him. "And he that loveth not, knoweth not God, for God is love." I pray you then "to walk in love, the Lord make you to increase and abound in love one towards another and towards all men." "For he that dwelleth in love, dwelleth in God, and God in him." "Judge not and ye shall not be judged." "Condemn not and ye shall not be condemned." God grant that "charity, which suffereth long and is kind, which envieth not, which vaunteth not itself, which thinketh no evil, but rejoiceth in the truth," may extend her peaceful reign till the world shall exclaim in holy hope and faith, "The Lord is our Judge, the Lord is our King, the Lord is our Lawgiver, and he will save us."

PROGRESS OF UNIVERSALISM.

Br. T. J. Greenwood has recently made a tour through several towns in the county of Worcester, Mass. An account of his journey appears in the last Trumpet. It gives a very favorable view of the progress of our doctrine in that section. We make the following extract.

"While I was in Charlton, I had the pleasure of an introduction to the acquaintance of a young lady, (Miss Elsie Tower) whose misfortune it has been to labor under severe bodily affliction for seven years. Up to the 12th May last, she had been a believer in the doctrine of the endless misery of a part of the children of the Most High—and during her sickness much effort has been made to induce her to unite herself, by public profession, with those in that town professing that belief. But weighing the arguments by which the believers in the cruel doctrine would urge her, and comparing them with the sacred word, she has at length been permitted to look up through tears of bodily anguish, and by an eye of faith, to behold in that glorious Being who worketh all things after the counsels of his own will, her everlasting Father, her eternal friend. The change wrought in her mind has been most happy in its consequences. For when since her conversion, her friends and herself have thought she was passing through the last unavailing strife with the "king of terrors"

—and when her strength was too far exhausted as scarcely to enable her to articulate a sentence,—she still would express her strong confidence in God, and her calm and happy frame of mind. Never shall I forget the beam of joyous hope that kindled in her expressive eye, and the hallowed smile of resignation that played around her lips;—as in answer to an inquiry respecting the influence her change of sentiment had wrought upon her feelings—she uttered the emphatic sentence, "I feel perfectly happy!"

In times past, it has been very frequently, and with apparent confidence, asserted, by the advocates of the doctrine of a partial salvation, that Universalists always renounce their doctrine on the bed of death. But what stubborn facts innumerable forbid that they should continue to obtain credence to their assertions—they reluctantly acknowledge, that some did probably die persisting in their belief—but then substituted a story equally untrue—that no one ever became a Universalist, on a sick bed.

Now although it is not to be supposed that instances are of frequent occurrence; where persons who have entertained any one belief through life—acknowledge a change of sentiment before its close; being perhaps seldom questioned on the subject—yet still, the cases are many, and are susceptible of ample proof, where persons who have from infancy been educated in the school of Calvin, and through life, cherished a belief in the dogmas of endless misery, have, when apparently near the threshold of the grave, been led to renounce that doctrine—and having their understandings enlightened by the rays of divine truth, been caused to rejoice in the "hope of the glory of God"—the ultimate happiness of his intelligent creation. The young lady, of whom I have spoken, furnishes a case in point. At the time she became a Universalist she was extremely low—and had no expectation of recovery. And since that time she has been thought by her friends to be dying. But her hope, and confidence, remain firm, and she waits with patience the will of her heavenly Father.

On the afternoon of the same day in which I visited Miss Tower, I was invited to visit a gentleman who is probably sick unto death. While conversing with him, and endeavoring to give him such scriptural views of the divine character as should lead him to rest his mind on the staff of promise—I was necessitated to call into exercise the feelings of pity and compassion for his dutiful daughter—who, being under the influence of sentiments hostile to Universalism—and taking umbrage at the conversation I held with her father, poured forth a torrent of noise and incivility. And when about to leave the sick man, at his request I offered prayer that he might be led into all truth and peace—for (he was still doubting) she continued her work and noise without ceasing. May he who has compassion on the ignorant and those that are out of the way, illumine her mind and make her heart susceptible of milder impressions and more suitable emotions.

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The world very much miscalculates when it limits the number of Universalists in community, to its open supporters. It has many believers scattered through societies professing another doctrine, and even in some cases comprising a large proportion of them. Nor are even their churches an exemption from this remark. They contain many whose moral worth has made it an object for the advocates of human creeds to use every means to retain them, so long as they can do it by inducing them to refrain from publishing their real sentiments. But when such dare to be honest in the open avowal and advocacy of their belief, they then, forsooth, are heretics, and must be followed by anthemas, and excommunication!"

INFLUENCE OF THE PRESS.

The subjoined remarks on the *Influence of the Press*, were delivered before the "New-York Typographical Association," at a recent anniversary celebration, by ELY MOORE, Esq. of this city, in reply to a complimentary Toast. After advertizing to the objects for which the Association was organized, Mr. M. observes:

Before I set down, gentlemen, permit me to offer a few remarks relative to the influence, power, and importance of the PRESS—the lever which is at this moment moving the world—that glorious luminary which is dispelling the clouds of moral darkness, and warming into life and action the intellectual energies of millions—whose benign and cheering rays are penetrating the very confines of civilization, and redeeming man from slavery, ignorance, and degradation. Would you, gentlemen, regard with deeper interest the importance of your art, or prize more highly the character of your vocation, then contemplate, for a moment, the condition of those tribes, or fraternities of men, who have never experienced the benefits and advantages of the Press, and contrast their situation with those who are privileged to move within the sphere of its blessed influence—nay, compare, if you will, the condition of those nations where the Press has diffused its light and dispensed its intellectual treasures, with that of the most refined and enlightened nations, in the most auspicious and polished eras of antiquity, and mark the difference that characterizes their political, intellectual, and moral destinies. True, the celestial signs, and astronomical figures, with other relics that have come down to us, inspire us with admiration, and beget in us exalted conceptions of the wisdom and glory of ancient Egypt, and irresistibly lead us to regard the land of the Pyramids, the land of Osiris and of Hermes, of Sesostris, and the Ptolemies, as the birth place of the arts and sciences; whilst her hieroglyphics, her golden zodiac, and countless symbols may be regarded as the first books by which mankind were instructed.

Ancient Greece and Rome too, might assert their claims to wisdom, virtue and philosophy. The former with pride and exultation, might refer to the names of Phidias and Praxiteles, as masters in sculpture: to Apelles and Timanthes in painting; to Demosthenes as the first of orators; to Solon and Lycurgus as wise legislators, and to Socrates and Plato, as unrivalled moralists and philosophers; whilst the latter with equal pride, might point to "names that know not death," to Brutus and Cicero, Aurelius and Cato, as models in wisdom, virtue and heroism. We grant, most readily grant, that each had their wise, great, and good men. But, alas! they were "few and far between." Like the pillars of Hercules, they towered in severe and solitary grandeur amidst a barren waste; whilst all around was a mental wilderness. Knowledge was confined to the academic groves, where none save the favored few were allowed to enter; whilst the multitude were mere "hewers of wood and drawers of water"—were ignorant, and therefore, vicious and degraded: but where the Press exerts an influence, all classes of society are comparatively enlightened—are capable of estimating their natural, political, and religious rights; and knowledge, morality, and happiness flow through all the ramifications of society. If mankind, then, hold in reverence the name of Cadmus, for introducing the alphabet—of Danaus, for giving the model of the ship—of Xenagoras, who first constructed it—of Chiron, who invented the sphere to navigate it—of Leonardo Da Vinci, the inventor of lock navigation, and of our immortal countryman, FULTON, for the application of steam—I say, how pre-eminently then do the claims of FAVET,

the inventor of your art, entitle him to the appellation of benefactor; for that the art of printing has contributed more essentially towards the instruction and elevation of mankind than all the arts beside is a truth notorious and incontrovertible—hence it is, that the Press is the pride and safeguard of free governments—but the terror and destined destroyer of all despotism. To the tyrants of the earth it brings despair; they dread its power—would fain stifle its influence—they tremble as they contemplate, and stutter as they name it, and the acknowledgement of their fears stand recorded in their edicts and lists of proscriptions.

It has been well said, that "the Press is intimately connected with human happiness." All the means combined employed in promoting the amelioration of mankind are not so powerful and efficacious as the periodical press alone. Its influence is felt and acknowledged in every part of our wide and extended country. It enters every domicile, from the marble mansion upon the Atlantic to the rude cabin upon the banks of the Oregon, and cheers and chastens, refines and instructs, whithersoever it reacheth.

If the periodical press, (to use the language of one of our greatest men) with its rich treasures of science and intelligence, were struck from existence, we should then know how much we had possessed by feeling how much we had lost. * * * * * Had this great source of instruction and intelligence, (continues the same writer) been possessed by the old world, how different might have been its destiny, and how rich the lessons of experience transmitted to us. How precious would be a newspaper, printed at the epoch of some of those memorable events, that have come down to us in "thoughts that breathe and words that burn." A gazette of Sparta, or of Athens, when Xerxes was upon the Hellespont, or Leonidas at Thermopylae, would be a treasure far beyond the marble monuments which yet look out upon the ruins around them. The hopes, the fears, the efforts, the sacrifices of Greece would be before us, not in the impassioned strains of her poets, nor in the eloquent but partial narratives of her historians, but as they marked the approaching danger, and the alterations in popular feeling. And with equal interest should we gaze upon a similar monument of the literature and fortunes of Rome, when civil discord, or foreign armies shook her power but not her resolution: when her citizens retreated to the sacred mount, or when her great Carthaginian enemy swept her eagles from the field of Canae. All that is wanting, (he concludes) to complete our knowledge of antiquity, these publications would have furnished.

In a government like ours, gentlemen, where the public voice is omnipotent—where the whole superstructure of our institutions rest upon public opinion—how important it is that the public mind should be well informed; that it should be properly instructed not only in morals and the arts, but in the science of government, that the people may at all times be capable of judging of "men and measures" accurately; inasmuch as upon the intelligence, virtue and discretion of the people depends the stability of our institutions, and the consequent happiness of millions; and for the diffusion, as well as for the preservation, of this intelligence and virtue, we are chiefly dependant upon the press. * * *

Do I hazard too much, gentlemen, when I say that our liberties were not only achieved, but have, in a great measure, been preserved by the press. Through what other medium could the story of our wrongs have been communicated, so as to have produced a simultaneous feeling throughout all the colonies? By what means could the principles and deliberations of the fathers of the Republic have been diffused, so as to have caused a uniform and

simultaneous movement throughout the land? Through the press, the people were not only made acquainted with the measure of their wrongs, but were inspired with a spirit to redress them. "The obnoxious acts of Parliament (says the Abbe Reynal), were circulated throughout the continent upon paper edged with black, emblematical of mourning for liberty departed." Writings fraught with vigor and eloquence were delivered in all directions from the press, and wherever a pamphlet or newspaper circulated, the people were made acquainted with the merits of the controversy—were inspired with enthusiasm, and girded for the conflict.

I have said that our liberties, so far, have been preserved by the press, and the declaration needs no confirmation when addressed to an assembly so intimately acquainted with the history of the Republic as "The Typographical Association of New-York." And, gentlemen, you will permit me to predict that if the American Republic shall be so fortunate as to shun the fate of those Republics that have existed in by-gone days, its preservation will be ascribable to the press alone. * * * * *

Observation has taught us, that the press is all powerful in correcting public abuses—in exposing and punishing political heresy, and in restraining and chastising unlawful ambition. Shall we be told, then, that the press may become corrupt and licentious, and instead of guarding, as a faithful sentinel, the citadel of our liberties, may be converted by a band of political desperadoes into an engine, that will not only rock its battlements, but rive its foundation? If we take the past as a criterion by which to judge, we shall arrive at a very different conclusion. Wherever the press is free the people are enlightened—and where the people are enlightened, no danger need be apprehended, but that they will act in reference to the welfare of the Republic—knowing as they will, knowing as they do, that the individual interest of each is necessarily identified therewith. I will conclude, gentlemen, by giving you, as a sentiment—

The "New-York Typographical Association."

SOURCE OF BLESSINGS.

The apostle informs us that "every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom there is no variableness, neither shadow of turning." It is an unalterable law of nature, that like produces like. "The tree is known by its fruit; men do not gather grapes of thorns, nor figs of thistles." "The same fountain does not send forth at the same place waters both bitter and sweet." Every good gift comes from God. Now if this is the water, what is the fountain? If this is the fruit, what is the tree? If good and perfect gifts come from God, it must follow, as a matter of course, that he is nothing more or less than absolute goodness and perfection. So, again, unless it can be shown that a fountain can contain and send forth waters both bitter and sweet, it must be admitted that goodness and perfection dwell in unmingled purity in God, the fountain of good and perfect gifts, unadulterated with a particle of badness or imperfection. With these conclusions in view, it will appear as utterly impossible that a bad or imperfect gift can come from God, as that the sun should emit darkness as well as light.

Reader, one question; ponder it well, and answer it according to the dictates of your own good sense. Suppose God has given to man an existence, which, either in consequence of a given agency, or of a stern decree from all eternity, eventuates in endless suffering, could that existence be called a good and perfect gift? If not, judge ye whether it can come from the same fountain of good and perfect gifts. Reflect and be wise.—*Gospel Anchor.*

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, SEPTEMBER 15, 1832.

NOTICE.

The usual order of exercises at the Orchard-st. Church is resumed. The morning service commences at half past ten, the afternoon at three, and the evening at seven o'clock. The course of Sabbath evening Lectures, on the doctrines of Universalism, proposed to be delivered in this Church, will be postponed for a few weeks. Due notice will be given of their commencement.

THE PREMIUM.

Br. Leavitt of the N. Y. Evangelist, sometime since asserted, that "every one who reads his bible knows that it teaches this awful truth, that *'the wicked shall be turned into hell.'*" We supposed he meant by hell what is commonly understood, viz. a place or state of endless misery. Psalm ix, 17, has long been a standing proof of the awful truth to which Br. Leavitt alluded, and we felt a curiosity to see the justness of its application to the subject fairly established. We therefore offered Br. Leavitt the trifling premium of \$25, if he would prove to the satisfaction of Rev'ds Dr. Spring, Dr. Allen, and Prof. Stuart, that the word *hell* in that passage means, a place or state of *endless misery*. As yet we have heard nothing in return, and fearing that our premium was too insignificant to merit attention, we now offer him the sum of

FIFTY DOLLARS,

on the same conditions. See Christ. Mess. Aug. 15th. This we trust will be thought sufficient to remunerate him for the trouble of proving what he has so boldly asserted. Besides we hope he will feel himself somewhat in duty bound to correct the errors into which we may have fallen, and lessen the danger to which he believes we are exposed; and the more especially since some hundreds of thousands in our country are under the same fatal delusion. S.

THE IMPARTIALIST.

This is the title of a new weekly periodical, published at Claremont, N. H. and devoted to the support and defence of Universalism. The Impartialist is printed on a medium sheet and afforded at one dollar a year in advance, to which twenty-five cents will be added for every three month's delay. It is published and edited by Br. W. S. Balch, who designs to make it what its name imports, an *impartial* paper "for the free discussion of doctrinal and moral subjects." The first number, which is now received, is well filled with interesting matter, and from our long and intimate acquaintance with the editor we doubt not the Impartialist will be a faithful and able coadjutor in the dissemination of gospel truth. We observe one paragraph, however, in a letter of a correspondent, that we cannot receive as a very high compliment to ourselves.

"When young men who have become able preachers of the New Testament, are disposed to apply their talents, and industry to the arduous labors of conducting a religious periodical, I should think it, at least, something bordering on madness, to pronounce that spirit a 'newspaper mania.'"

Our own state may have been "something bordering on madness" when we spoke of a newspaper mania existing among Universalists. Still we are not convinced that a multiplicity of papers poorly conducted, as they inevitably will be, if poorly supported, will tend, either at first, or ultimately, to advance the interests of our common cause. Notwithstanding our misgivings with respect to the prudence of the spirit which we cannot but think too prevalent among us, we hail all new papers with kindly feelings, and the Impartialist in particular, from our long subsisting friendship with its worthy editor. And it is our sincere prayer that they all may meet with better success than has fallen to our lot the year past. S.

"MORE COALITION."

"The Editor of the Baptist Repository is frequently exercising his gibes and jeers at revival doctrines, revival measures, and revival men, while the Editor of the Christian Messenger, a Universalist paper, stands by and repeats the joke, at the same time clapping his coadjutor on the back, and calling him good fellow, brave, and all that. We are surprised that good men should be willing to furnish scoffers with their weapons."

The above we find in the last Evangelist. And here kind reader you have a perfect sample of the candor and argument of an "Evangelical" Paper, devoted to "doctrinal discussion." When these 'Evangelical' papers are inclined, time and again, to thrust at others, assassins like in the dark, with their 'gibes,' and their 'jeers,' and we may even say, their *barefaced slanders*, it is no doubt very convenient, when there may be a necessity for saying something, to screen themselves behind the bulwark of self-righteousness, and from thence send forth, with stentorian lungs, the cry of '*heretic*,' '*infidel*,' '*scoffers*!' 'We are surprised,' says Br. Leavitt, 'that good men should be willing to furnish scoffers with their weapons.' We would suggest to him, an appendage to this beautiful sentiment, the Pharisee's Prayer, for instance—"I thank God I am not as other men, or even as this poor Publican."

He expresses much regret at the waywardness of his brother of the Repository, and talks of '*Coalitions*' with all the grace of a modern politician. But would it not be far better for him, to see that his own house was in order—that faithfulness and honesty marked his own course. Few have been more clamorous in arrogating to themselves watchfulness and zeal, in the cause of Religion, than has Br. Leavitt in his Editorial career. He professedly stands a watchman on the ramparts of Zion, guarding with argus-eyes the sacred cause of the Redeemer. And what might we reasonably expect from a faithful watchman—that he would manfully meet the foe, if any appeared, or that he would turn his back and retreat, on the first signal of alarm? Surely from no trusty watchman should we expect the latter.

But how is the fact with Br. Leavitt. He professes to regard Universalism as a 'damnable heresy'—a sentiment issuing from the very sink of pollution, and which will inevitably lead every one who comes in contact with it down to the very depths of endless suffering—a sentiment too, which is the very acme of absurdity and

contradiction; yet he can suffer this 'giant monster,' (for a giant he may be assured it is becoming, in its influence,) to rise under his immediate observation, without even one proper effort to put it down. We say *proper effort*. We know that his paper has not been wanting in vague and indefinite stories, characterized by dark insinuations, and sometimes by the most slanderous accusations, against Universalists, culled mostly, we believe, from that *pure fountain* of christian charity and forbearance, the Christian Soldier; as though he was *ashamed* to promulgate them under his own proper signature. In truth, we wonder not, that any one, making the least pretensions to even the common civilities of life, should be ashamed to father much of the language issuing from that source. But common sense and common observation will convince any one, taking the least trouble to examine, that these are not the proper weapons of the genuine christian in his warfare through the world. Indeed he will despise their use. The legitimate influence of his principles is to lead him to look with a favorable eye upon his fellow men. If in error, he will endeavor by mild and persuasive argument to convince and reclaim them to the truth—by a conciliatory course endeavor to win them back to the path of duty. And has Br. Leavitt ever done this?

We have been an attentive reader of his paper ever since the commencement of the Messenger, and we think we are safe in saying, that during the whole time, not a single sentence has emanated from his pen, bearing the least resemblance to a candid examination of the subject. The cry of '*heresy*,' '*infidelity*,' and '*demoralizing doctrines*,' we know, has been frequent, but nothing like argument has been exhibited. If our doctrine is so delusive, there is so much the more reason that he and his friends should expose that delusion, in a faithful and candid manner. And if the doctrine is so perfectly absurd and contradictory, their works so much the more easily done. We know that a common excuse here is, that the sentiment is so perfectly absurd and ridiculous in itself, that it is entirely unworthy of notice, and indeed carries its own refutation with it. Then why ever preach or write against it at all? We confess we cannot see the consistency of representing the doctrine, at one time, as the most deceptive—as luring souls, by its syren song, into the very pit of everlasting destruction, and then, in the next breath, to charge it with that *perfect absurdity*, which carries refutation on its very front.

But it is useless, and worse than useless, for Br. Leavitt, to urge, at this late day, this stale and thread-bare excuse. With whatever contempt he may affect to treat the subject—disguise his feelings as he may, he *knows* the order is assuming a station in the scale of religious denominations, for respectability and numbers, which, if in reality as dangerous—as demoralizing as they pretend, is at this moment exercising a baneful influence on the moral concerns of community to an almost inconceivable degree. Then why not oppose it at once, with weapons that candid men will alone acknowledge, or give heed to? We have frequently had occasion to remark on articles in the Evangelist;

and we have many times propounded questions to its Editor. We have not done it with dogmatical or caviling feelings. Our object is information—the truth. We can have no interest, more than himself, in adhering to, or propagating error. We conceive also it is the duty of the christian to be ready always “to give an answer for the hope that is in him.” In all our appeals to Br. L. he has never deigned a reply, unless the insertion of some jeering, sarcastic anecdote was deemed such. We can assure him, however, this affected contempt is of little concern to us, other than to excite our pity and regrets for such a course, for the credit of the christian profession, if nothing farther; and we shall continue to speak, “whether he will hear, or whether he will forbear.”

It is possible, that looking from his high and exalted station, in the ranks of a powerful and popular denomination, he may regard us, individually, as weak and puerile opponents, and consequently unworthy of his exalted notice. And yet, after all, he is only a measure of poor mortality like ourselves, and governed, perhaps, with no holier feelings, or more honorable motives. And we repeat, it is futile in the extreme to treat this subject with silent contempt. It is a course that will never satisfy the inquiring mind. The period has been, perhaps, when wrapping themselves in the mantle of infallibility, they could with a nod, silence all investigation. But now, the eyes of an inquiring world are upon them, and they will ask, and require too, a reason for these things, or be constrained to regard the delinquents as ignorant pretenders, or canting hypocrites.

We would hope better things of Br. Leavitt, and would again advise him to examine the subject candidly, and seriously. If he is honest in his professions of regarding it such a blighting evil, he cannot render to the community a higher service than to faithfully expose its delusions. So far as ourselves are concerned, we promise him a friendly reception, and if attended with a proper spirit, we shall ever be happy to lay his observations before our readers. We are not at all concerned that the subject will suffer by candid investigation. In conclusion, we are plain hearted folks, and we do not hesitate to say, if he is honest in his professions, he will do this, rather than to fold his arms in contempt, and indulge in political slang—charging us with ‘coalition’ with his Baptist brethren, with repeating ‘their jokes,’ and ‘all that!’ P.

JUDAS ISCARIOT.

It has doubtless been noticed, generally, by our friends, that with most Limitarians there is a peculiar sensitiveness in the case of the poor despised Judas. There is a certain something in their train of feelings, whenever his name is mentioned, which leads them unhesitatingly to assign him the lowest place—the most bitter and excruciating torments in an endless hell. They never stop to examine the subject—to learn whether there are any circumstances in extenuation of his conduct, or that might in mercy mitigate his sentence; but no sooner does the name strike the ear, than the poor traitor to his divine Master, rises in their mind’s eye, in all the horror of a damned spirit on the turbulent billows of despair. Their bowels of mercy and compassion for him are sealed up now and forever, and few subjects will excite them more than a serious defence of his supposed hopeless case. An instance directly in point, occurred at the Orchard-street Church on Sunday morning last. The discourse of the Senior Editor of this Paper, was an examination of the case of Judas, founded on Acts i, 24, 25. It was an endeavor of the speaker, in a mild and dispassionate manner, to adduce testimony to show that the case of Judas was not entirely hopeless—that there might yet remain mercy for him, and conse-

quently his case could not be regarded as an insuperable objection to Universalism. As soon as the sermon was ended, and before the congregation was dismissed, a man of respectable appearance, in company with two ladies, left the church. As he passed the recess, he beckoned the sexton to him, and relieved himself of the following:—“The minister has been preaching Judas instead of Christ, but I reckon Judas is as good as the preacher!” P.

GEORGIA MISSIONARIES.

The case of the imprisoned Missionaries in Georgia is no doubt familiar to all our readers. Without passing an opinion on the constitutionality or unconstitutionality of the act of Georgia in regard to them, we may be permitted to observe, there is something extremely singular in the fact, that with the Missionaries of the American Board of Commissioners for Foreign Missions alone, this difficulty has arisen. The Methodist denomination, we believe, and if we mistake not, the Baptist, have had Missionaries laboring within the limits of Georgia in peace, who have complied with her requisitions, and thought it no grievance. And admitting that State, in a commendable zeal to secure her own rights and privileges, may have rather overstepped her jurisdiction, the holy messengers of a Religion of Peace should be the last persons in the world to exhibit an opposition to her. Christianity never was calculated to fan political dissensions, and sectional feelings, and when it is prostituted to those purposes, it is entirely disrobed of its native loveliness. And we fear the case we are now remarking upon, will be the foundation of many a bitter and lasting feeling between the North and the South. If it should be, we shall be compelled in our own mind, until better enlightened on the subject, to lay the sin wholly at the door of the popular religionists of the day. And may we not reasonably regard it as another among the many links in the chain of endeavors to bend the civil power to the ecclesiastical.

We are led to these observations in introduction to the following letter from President Jackson on the subject. The American Board of Commissioners for Foreign Missions appealed to the President to execute the judgment of the Supreme Court, and rescue the Missionaries from imprisonment. We know not how they, more than ourselves or any other individual, can be justified in requiring a service of the President, before he is officially called on to perform it. The following is his reply. P.

Gentlemen—I have the honor to acknowledge the receipt of your Memorial, stating that certain Missionaries in the State of Georgia have been imprisoned, for alleged offences against that State, and requesting my interference in furthering their release.

In reply, I have to inform you that the power vested in me has been placed in my hands for the purpose of seeing the laws of the United States justly and impartially administered, and not for the purpose of abusing them, as I most assuredly should do, were I to interpose my authority in the case brought before me in your Memorial. The State of Georgia is governed by its own laws, and if any injustice has been or is committed, there are competent tribunals at which redress can be obtained, without an appeal to me. I do not wish to comment upon the causes of the imprisonment of the Missionaries alluded to in your Memorial; but I cannot refrain from observing, that here, as in most other countries, they are, by their injudicious zeal, (to give it no harsher name,) too apt to make themselves obnoxious to those among whom they are located. ANDREW JACKSON.

CONNECTICUT CONVENTION.

The Connecticut State Convention of Universalists will meet in Berlin, Conn. Oct. 10.

FOR THE CHRISTIAN MESSENGER.

WISDOM.

Wisdom has been well defined by Sir William Temple, to be “That which makes men judge what are the best ends, and what the best means to attain them.” In other words, it is a knowledge of man’s true interests, and a just direction to our actions in order to subserve those interests. Lord Shaftsbury has not unaptly remarked, that “True wisdom comes more from the heart than from the head.” And this will be controverted by no one who reflects that our conduct is more the result of feeling than it is of abstract knowledge. Hence we frequently see that those who possess the most science, are still the greatest fools, while on the other hand many who are illiterate, are the wisest men in society. They seem to have learned, in the lower ranks of life, what has altogether escaped the researches of the philosopher, and the fanciful flights of the poet, the art of living happy—of living happy by performing the various duties their situation imposes, and their God and their conscience require.

There is consequently a very important distinction between knowledge and wisdom. Knowledge is often worthless, being possessed by those who do not know enough, or what is more frequently the case, those who have not a disposition to make a practical use of it. It is then like the miser’s gold, which, snugly locked up in his chest, neither does the world nor himself any good. To all practical purposes, his chest might as well be filled with yellow sand. It was this kind of useless knowledge of which the apostle spoke, “and though I understand all mysteries and all knowledge, and have not charity, I am nothing.” And again, “Whether there be knowledge, it shall vanish away, but charity never faileth.”

Wisdom, on the other hand, is always valuable, because, as Dr. Paley remarks, “it always supposes action, and action directed by it.” It is not the miser’s hoarded treasure, but the circulating medium in the world, and though it be but small, it is never idle, and always doing good. Hence it happens, as I before observed, the illiterate man, who never read any book but his bible, may still be enough wiser than the philosopher, who understands all knowledge; because what he does know, relates more directly to the business of life, and to human happiness, and because he practices upon his knowledge. In the same manner the poor man’s handful of coppers are of vastly more service to the world than the miser’s bushel of sovereigns, since knowledge, like metal, is to be appreciated, not according to the expense it requires to gain it, but the use to which it is applied. Thousands of lives have been wasted in searching for diamonds, or diving for pearls to the bottom of the ocean, and yet a single ton of iron that would hardly cost a hundred dollars, is really worth more than all the pearls and diamonds in the world.

That man, and that man only, is truly wise, who knows the proper objects of ambition or desire, and is acquainted with the certain means of acquiring them. Thus if happiness is the object of our search, he is really wise who knows how to gain it. Dr. Young, it appears to me, has expressed the truth in the following lines:

The love of pleasure is man’s eldest born,
Born in his cradle living to his tomb;
Wisdom—her younger sister the more grave,
Was meant to minister, and not to mar,
Imperial pleasure, queen of human hearts.

In accordance with this will be found the universal sentiment of the word of God: The requirements of his law, inasmuch as they all center in holiness, tend directly to happiness. The glory of God, and man’s felicity, are the same in the divine economy towards our race.

It is a gross misconception of the truth, and one pregnant with evils, to suppose that our happiness is inconsistent with the honor of our heavenly Father. For never are we so happy as when practising and improving in virtue and piety, and never do we so much glorify God, as when we are deeply impressing upon our hearts his moral likeness; when we are renewed in the spirit of our mind, and put on the new man, which after God is created in righteousness and true holiness. Wisdom then may be understood to be that acquaintance with our true interests, our real happiness, which guides us infallibly to secure them. But where shall this wisdom, so essential to our felicity, be found? In the speculations of philosophy—in the enchanting visions of poetry—in the upward flights of genius enkindled at the fount of literature—or in the delusive dreams of human perfection, indulged by unaided reason? No: in none of these. Time has swept on for nearly six thousand years, crumbling crowns and sceptres to dust. It has seen empires rise, and flourish, and fall, and be forgotten. It has seen, age after age, the proud and the wise struggling through a life of toil, poring over the records of the past, to gather a few meagre rules which fancy taught them would lead to bliss. The wisdom of sages is often found in a single aphorism. The peculiar sayings of the seven wise men of Greece, are contained in three times that number of words. "Know thyself" expressed the distinctive wisdom of Chilo, the Spartan sage. The principle is essential to our happiness, it is acknowledged. But a question altogether important arises, by what means are we to know ourselves? There is no infallible standard by which to try ourselves. Hence, says the Apostle, they that measure themselves by themselves are not wise. But where shall wisdom be found? and where is the place of understanding? "Man knoweth not the price thereof: neither is it found in the land of the living. The depth saith it is not in me, and the sea saith it is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of gold. No mention shall be made of coral or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Destruction and death say we have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. And unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." This brief definition corresponds with our best notions of wisdom. The fear of the Lord includes in it the performance of every duty. It implies in it not the trembling fear of the slave, but the love and reverence of an obedient child. Well then may it be said that the price of wisdom is above rubies. "Wisdom is the principal thing, therefore in all thy gettings get understanding. Exalt her and she shall promote thee: she shall bring thee to honor when thou dost embrace her. Durable riches and righteousness dwell with her; her ways are ways of pleasantness, and all her paths are peace. Blessed are they that keep her ways. Whoso findeth her findeth life; but he who sinneth against her wrongeth his own soul—all that hate her love death."

Wisdom was right: for still the terms remained unchanged, unchangeable—the terms on which True peace was given to man, unchanged as God, Who in his own essential nature binds Eternally to virtue, happiness, Nor lets them part through all the universe.—Pollock.

R.

FOR THE CHRISTIAN MESSENGER.

MESSRS. EDITORS—If any are to be endlessly miserable, it must be such as God *can*, but does not *desire* to save, or such as he *desires* to save, but *cannot*. Every candid reader will admit that the damned, if there be any such, belong to the one or the other of these classes. That they belong to the latter, is now almost universally taught. There are few christians but will admit that God *desires* the salvation of all men, and this they believe he ever did desire from the foundation of the world. This is now almost every where believed and taught, even by Methodists and Presbyterians; yet they at the same time teach that God cannot save man consistently with that free-agency which it is said man possesses. God cannot convert him irresistibly unless he destroys his liberty, which they say would be "unmaking" him, so that he would be no longer a man, but a "machine." Destroy, say they, man's free agency, and he is no longer an accountable being. God cannot compel him to become righteous and be saved, neither can he always draw or induce him to embrace salvation, for man will so abuse his free agency that he will not be saved. To prove this, they frequently adduce the words of our Savior addressed to Jerusalem, "how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!" Now this may be true of Christ—it may be said he gladly *would* have gathered them, &c. but he *could* not. So it is said of Christ, that "he arose and went into the borders of Tyre and Sidon, and entered into a house and *would* have no man know it, but he *could* not be hid," See Mark 7th, 24th. But could either of the passages adduced be true if applied to God? Could not the invisible God hide himself from every eye? Could not he gather Jerusalem? Does not he say "for a small moment have I forsaken thee; but with great mercies will I gather thee?" Is he not able to "gather together in one all things in Christ?" Certainly he is. God then is able to save the sinner—he is able to make him "willing in the day of his power." If he actually desires the salvation of all men, who dare say he cannot accomplish it? Is he not "able to do exceeding abundantly above all that we ask or think?" Is his arm "shortened that he cannot save?" So say a vast majority of our Limitarian brethren. They say he *desires* the salvation of all men, but *cannot* save all. But God says, "what his soul *desireth* even that he doeth." Thus do they (unintentionally it is believed) not only contradict the Almighty, but limit the holy one of Israel, and shorten the arm of omnipotence. We hear it every day reiterated, "God cannot possibly save all men, he has already done all he can, man must do the rest; God has done his part, do yours; God cannot by his Almighty power convert and make the sinner righteous without destroying his free agency," &c. Yet do these men earnestly pray God to convert and save sinners, with just as much zeal as though they actually believed he *could* convert and save them; and although they think he has already done all he *can* do, yet do they daily pray to him to do *more*. Surely this is a great inconsistency in our limitarian friends. But the man who believes God is *able* to save the sinner, and has no assurance that he will not, can with great propriety and consistency pray for it. St. Paul believed it possible for God to save even rebellious Israel. He says "my heart's desire and prayer to God for Israel is that they might be saved." He surely did not mean their temporal salvation from that destruction which our Savior had predicted should come upon them. He knew their overthrow was inevitable. But he meant their salvation from sin in a future state. Now he surely would not have prayed to God for the sal-

vation of Israel, unless he believed it possible for God to save them. Would he ask for that which he conceived to be an impossibility? surely not. Perhaps it may be said that St. Paul did not pray to God for the salvation of the whole race of Israel, but only for such of them as were then living, that they might believe and be saved. But by a candid examination of Paul's whole epistle to the Romans, the reader will find that his heart's desire and prayer to God was for the salvation of unbelieving Israel, whom he knew would "bow down their back away" in unbelief during their lifetime, and finally be cut off for this very sin; and not only for them did he pray, but also for the whole race of Israel. This is evident, for he finally said of Israel that "God had concluded them *all* in unbelief that he might have mercy on *all*." Surely it cannot be said that God had mercy on them *all* for their unbelief in a temporal sense, for the nation was almost wholly destroyed for this very sin; therefore it could be only in a future state of existence that he would have mercy on them *all*. And if it be possible for him to have mercy on *all* the unbelieving Jews, may it not be possible for him to have mercy on *all* the unbelieving gentiles? Though I, for one, do not presume to maintain as an infallible certainty, that the whole world will be saved, yet one thing is *certain*, that "with God all things are possible." He is *able* to save all—he *can* save all. Therefore, brethren, let us continue to hope and pray that he will save all. Yea, let "our hearts' desire and prayer to God" be, that not only *all* Israel, but that *all* men may be saved. S. R. S.

Stamford, Conn.

MORE LABORERS.

Br. L. L. Sadler, of Perry Village, Gen. Co. N. Y. in a letter to the Editors of the Magazine and Advocate, gives the pleasing intelligence that two young men of "good moral worth and promising talents," by the names of *Russel Tomlinson* and a Mr. *Gage*, have recently commenced preaching, with good acceptance in that vicinity.

PHILADELPHIA ASSOCIATION.

The Philadelphia Association of Universalists will meet at Princeton, N. J. on the first Wednesday and following Thursday in October next. Annual Sermon by Br. A. C. Thomas.

We owe an apology to Br. Spear, of the Religious Inquirer, in failing to give him credit for the article headed "Good Tidings," inserted on the 7th page of our last paper. We aim to render 'equal and exact justice' to all, and the omission in this case was purely accidental. P.

TO CORRESPONDENTS.

We thank our Br. T. F. King, for his able discourse delivered at the Dedication, in Exeter, N. H. noticed in our last. It will appear next week.

Our respected correspondent, H. F. is welcome again. His three valuable articles will appear soon.

The favor of our worthy brother of New-Brunswick, is received, and will be attended to.

H. on Rev. A. Judson's Appeal to the Females of America, is received and will have a place next week.

RELIGIOUS NOTICES.

Br. S. J. Hillyer, will preach at Beekman, N. Y. the 3d Sunday in September; at Peekskill, on Tuesday evening 18th; at Long Ridge, 4th Sunday, 22d; at Stamford, Monday evening, 24th; at Rye, Tuesday evening 25th; and at Hightstown, N. J. 5th Sunday, 30th Sept.

Br. Andrews, will preach at North Salem Friday evening, 29th Sept.—at Somers, on the 5th Sunday of Sept.—at Kingston, N. J. on Friday evening, the 5th of October, and at Hightstown, N. J. on the 1st Sunday of Oct.

Br. B. B. Hallock will preach at Peekskill on Saturday evening, the 15th inst. and at Annsville on Sunday forenoon the 16th.

THE DYING.

BY GEORGE H. CLARKE, ESQ.

O bring me flowers—my dearest,
And wreath them in my hair,
The beautiful—the fairest ones—
And let them wither there—
Wild rose, and the fragile lily—
The blossoms of a day—
And twine them on the brow of one,
As perishing as they.

I may not see them growing
In wild wood or in glen,
I may not tread upon the green
And fragrant earth again,
Yet, leave the casement open,
That the blue and blessed sky,
The tree tops and the pleasant hills,
May greet my closing eye!

And gather ye around me—
The friends whom I have loved—
The eyes that ever shone with mine—
The hearts which I have proved.
In calm unweeping sorrow,
Oh let the loved draw near,
And let each low, familiar tone
Fall on the dying ear.

I know that death is near me,
And yet I fear it not;
It is but shedding sunshine on
The shadows of my lot—
A welcome from the spirits
Of the pure and sin forgiven—
The lifting of the curtain-fold
Which shadows Earth to Heaven.

DON'T BE DISCOURAGED.

Don't be discouraged, if, in the outset of life, things do not go on smoothly. It seldom happens that the hopes we cherish of the future are realized. The path of life in the prospect, appears smooth and level enough, but when we come to travel it, we find it all up hill, and generally rough enough. The journey is a laborious one, and whether poor or wealthy, high or low, we shall find it so, to our disappointment, if we have built on any other calculation. To endure what is to be endured with as much cheerfulness as possible—and to elbow our way as easily as we can through the great crowd, hoping for little, yet striving for much, is perhaps the true plan. But

Don't be discouraged, if occasionally you slip down by the way, and your neighbors tread over you a little; in other words, don't let a failure or two dishearten you—accidents happen; miscalculations will sometimes be made; things will turn out differently from our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in April, sometimes cloudy and sometimes clear and favorable; and as it would be folly to despair of again seeing the sun, because to-day is stormy, so it is unwise to sink into despondency, when fortune frowns, since, in the common course of things, she may be surely expected to smile again. And again,

Don't be discouraged, if you are deceived in the people of the world, they are very rotten at the core. From sources such as these you may be most unexpectedly deceived; and you will naturally feel sore under such deceptions; but to these you must become used; if you fare as most people, they will lose their novelty before you grow gray, and you will learn to trust men cautiously, and examine their characters closely, before you allow them great opportunities to injure you.

Don't be discouraged, under any circumstances. Go steadily forward. Rather consult your own conscience, than the opinions of men, though the last is not to be disregarded. Be industrious; be frugal; be honest, deal in perfect kindness with all who come in your way, exercising a neighborly and obliging spirit in your whole intercourse; and if you do not prosper as rapid-

ly as many of your neighbors, depend upon it you will be as happy.

RELIGION.

True religion is a knowledge and approval of the nature and character of God. It views him as the creator and sustainer of all things—as infinite in power, wisdom and goodness—and as a being of boundless justice and truth. As it contemplates the Deity in this view, it approves, adores, and loves; and a flame is enkindled which illuminates and gladdens the heart where it dwells. Such a religion dispels the clouds of ignorance and scepticism and reveals God to the soul in all the glory of His eternal perfections.

There is no alienation of the reasoning powers, no rambling of the imagination—but the operations of the mind are regular and orderly, and all within is tranquil and serene. Holy aspirants and Heavenly desires ascend from the altar of the heart; earthly objects are lost in the distant relation which they sustain to the soul, elevated as it is above the things of earth. The thoughts are fixed on infinite power, directed and controlled by infinite goodness—noble and exalted objects of contemplation for a rational soul.—*Lit. Tab.*

EDUCATION.

As children advance in age and the faculties of the mind expand, parents, by an easy, familiar mode of conversing with them, and adapting their language to their age and capacity, may acquire almost unbounded influence over them. If parents were thus careful to cultivate the young mind from the first dawn of reason, watching every opportunity of communicating instruction, they would be rarely disappointed in having their children grow up around them, all that they could reasonably desire them to be. When children are accustomed freely to unbosom themselves, and unreservedly to reveal their wishes to the parental friend who is most interested in their welfare, what advantages must result to them, and what pleasure to the mind of an affectionate parent!—When parents thus become to their children the familiar friends, the unreserved confidants, the sympathizing partners of their joys and sorrows, hopes and disappointments; a hold on the mind is obtained which will continue when authority ceases. Young people who are treated as companions by judicious parents, are seldom addicted to degrading practices. They will even forego many indulgences to avoid displeasing them, or giving them pain.

A FABLE.

A thistle happened to spring up very near to a sensitive plant. The former, observing the extreme bashfulness and delicacy of the latter, thus addressed her:

"My good neighbor, why are you so modest and reserved as to withdraw your leaves from the approach of strangers? Take example and advice from me; if I liked not their familiarity I would make them keep their distance, nor should any saucy finger provoke me unavenged."

"Our tempers and qualities," replied the sensitive plant, "are widely different. I have neither the ability nor inclination to give offence; you, it seems, are not destitute of either. My desire is to live peaceably in the station wherein I am placed; and though my humility may cause me a moment's uneasiness, it tends on the whole to preserve my tranquillity and safety. The case is otherwise with you, whose irritable temper and revengeful disposition will probably be the cause of your destruction."

While they were thus arguing the point, the gardener came with his little spade in order to lighten the earth round the stem of the sensitive plant, but perceiving the thistle, he thrust his instrument through the root of it, and directly tossed it out of the garden.

Prospectus for the Second Volume of the
CHRISTIAN MESSENGER.

*Devoted to the Doctrine of Universal Benevolence
the defence of Liberal Principles, generally,
in Religion, and miscellaneous reading,
of chaste and moral tendency.*

The first Vol. of this work will close on the last Saturday in Oct. next. In presenting proposals for the 2d Vol. few observations will be necessary in explanation of its objects, and those few cannot, perhaps, be better expressed than in the language of the prospectus for the first volume. "Its primary design is to 'plead the cause' of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL."

From experience thus far in the first Volume, the Publisher is inclined to believe that with reasonable exertion on the part of friends an abundant support may be obtained for the Paper—that even from the city alone, a very respectable patronage may be derived. The importance of sustaining the Paper here, to the cause in which it is engaged, need not be urged, either to friends in the city or country, and the publisher appeals to them, without hesitation, for their support and interest in its behalf—for their active co-operation in extending its circulation, by communicating with those of their friends on the subject, who are known to be friendly. He particularly requests those inclined to patronize the *Second Volume*, to signify their intentions as early as possible. It is important he should know his probable reliance for support, a reasonable time before the close of the first Volume. Persons unacquainted with the Paper can be accommodated with back numbers, for examination, on application at the Office 85 1-2 Bowery.

TERMS.—The Messenger will be published every Saturday, on a royal sheet, quarto form, close print, at *Two Dollars* per annum, in advance, or *Two Dollars and Fifty Cents* if not paid within six months from time of subscribing. Letters to be addressed, post paid, "P. Price, 85 1-2 Bowery, New-York."

P. PRICE, PUBLISHER.

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